

# □ التهمة المفيدة في أصول الحمادية



Written by Musa Millington

الحمد لله الذي أنزل رسوله بالهدى و دين الحق ليظهره على الدين كله و كفى بالله شهيدا. و أشهد أن لا إله إلا الله وحده لا شريك له إقرارا به و توحيدا و أشهد أن محمدا عبده و رسوله. صلى الله و تعالى عليه و على اله و صحبه و سلم تسليما مزيدا. أما بعد

Allah praise is due to Allah who has said in his book:

”تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا“

Blessed is the one who sent the criterion (between truth and falsehood) to his slave to be a warner for the creation.

And peace and blessings upon the Prophet (صلى الله عليه و سلم) who said about himself as has occurred in the Hadeeth of Jaabir in Saheeh Al Bukhari:

”و محمد فرق بين الناس“

**And Muhammad separated the people.**

Meaning that our Prophet (صلى الله عليه و سلم) came to separate the people, a party of them in paradise and a party of them in the hellfire.

And I proceed.

For the past week we have seen things the true nature of some who claim to be upon Da’wah As Salafeeyah. We have seen the manifestation of the Hadeeth:

”الكبر بظر الحق و غمط الناس“

**Pride is to repel the truth and look down at the people.**

We have also seen the manifestation of one of the signs of the hypocrites as the Prophet (صلى الله عليه و سلم) has characterized them as those who:

”إذا خاصم فجر“

**When they argue they become abusive.**

However, Allah has ordered us to be patient with a beautiful patience and to take this abuse with good favour and to be joyful regarding it because it is a sign from our Lord that indeed the victory is for the believers.

After all the accusations of being Hadaadi, insinuating that the scholars are upon Irjaa’, speaking ill of one of our noble scholars and other than these issues it is still incumbent to stand upon the truth. As for the harm that brothers have received then it is upon us to remain steadfast and patient regarding this. As the Prophets used to say:

”و لنصبرن على ما اذيتموننا“

**And we will remain patient with what you have harmed us with.**

No amount of tabloid slogans and no amount of wicked, false speech and no amount of effort to destroy the reputation of others based upon falsehood can stop the truth from being manifest because whatever is in darkness will be brought to light and once the light comes all will see.

This treatise, which is the final treatise has no relation to Amjad Rafeeq in specific but rather to Salafi Publications in general as they are still embarking upon a campaign to demonize those who correct them. In this time the new buzz word is “Hadadi”. Anyone who opposes them is “Hadaadi and follows the way of the “Hadaadis” and is grazing in the pastures of the “Hadaadis.” However, in many cases, people do not know who the Hadaadis are in the first place therefore it is a must to relay the words of the scholars regarding this term.

Hence, this treatise will be divided into 4 parts:

- The clarification is upon the claimant.
- Who are the Hadaadis?
- What are the Usool of the Hadaadis?
- Conclusion

May Allah bring benefit through this small effort.

Musa Millington.

## The clarification is upon the claimant.

Amjad Rafeeq said:

“Exposing the Deception, Dishonesty, Ignorance and Pretence of Abu Fujoor, Musa Millington and **Their Following of the Ways of the Haddaadiyyah**

**It is my belief that this faajir kaddhaab, muta'aalim jahool, mareed ul-qalb, is actually drinking from the mashrab of the Haddaadiyyah,** grazing in their pastures, and using their stepping stones in order to attack the Salafi callers.

**An Explanation of the Reality of Those Who Follow the Way of the Haddaadiyyah** and the Talbees and Fasaad in the Activities of Abu Fujoor, Musa Millington and the Other Hidden Hands

This has to be one of the most precious statements and there are many important implications and lessons from it. **I think to seal this thread with these lessons and benefits would be a nice way to expose these people such as Abu Fujoor and Musa Millington who are practically following the way of the Haddaadiyyah** in stoking up certain issues in order to malign and attack the Salafi callers because of personal agendas, despite those Salafis being free and innocent of the accusations made against them.”

In these quotes there are three accusations wherein myself and Abu Fajr are accused of Haddaadiyyah and one of them which insinuates that Abu Fajr is drinking from the Mashrab (fountains) of Haddaadiyyah. He means by this Dammaj since Abu Fajr is not known to be studying anywhere else.

This is an accusation that has been spread on their tongues in order to demonize those who correct them when they make mistakes. Indeed, this is a game that toddlers or primary school children play where one calls someone a name and the other returns the favour. In Trinidad we call it ‘tit for tat’. However, by Allah’s mercy I and Abu Fajr have not engaged in such folly throughout this discourse.

Therefore, it is for our dear readers to note that the only reason for Amjad Rafeeq’s abusive conduct is that he wishes not to correct his error which all the scholars have called an error and which **he himself has acknowledged as an error**. However, he wishes to cover it up based upon his good ‘intentions. And unfortunately, after clarifying that statements are viewed according to their realities and not the intention of the speaker I was further accused of speaking ill of Shaikh Muhammad Baazmool.<sup>12</sup>

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<sup>1</sup> Note well that Amjad Rafeeq only made that accusation in order to cover up his errors because there are a few things to note in my treatise:

Hence, due to Amjad's abusive conduct and continuous disregard and misinterpretation of the statements of the scholars<sup>3</sup> in preference for self-preservation it is not sensible to debate this topic with him anymore. As Allah has said:

“وَمَا أَنْتَ بِهَادِي الْعَمَى عَنْ ضَلَالَتِهِمْ”

**And you cannot guide the blind from their misguidance.**

Secondly, it is apparent in the discourse that Amjad constantly accuses myself and Abu Fajr of following the ways of the Hadaadis. Indeed, it is an accusation that we are traversing upon one of the *Madhahib* of the people of innovation, in specific the *Madhab* of Mahmood Hadaad the Egyptian. Hence, it begs the question whether or not this accusation has any truth behind it since us as believers are told to ascertain the truth. Allah has said:

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا”

**“Oh ye who believe if a sinner comes to you with news then clarify it.”**

And the Prophet (صلى الله عليه و سلم) said:

“إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ”

**Beware of suspicion for verily suspicion is a sin.**

And, in order to remove any suspicion proof must be brought. As Allah ta'ala said:

“هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ”

**Bring your proof if you are truthful**

And the prophet (صلى الله عليه و سلم) said:

“البينة على المدعي”

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- Abu Hasan in his definition of Mujmal and Mufasssal included Ahlus Sunnah when they say a statement that carries truth and falsehood.
  - Shaikh Rabee' Ibn Haadi refuted this notion and showed several examples from the Salaf where they looked at the statement and not the intent. Furthermore, he did not address this issue to only false statements but also to statements that carry truth and falsehood.
  - That Shaikh Muhammad 'Umar Baazmool cannot be accused of this since he did not say that the statement should be carried upon a good angle. Rather he established that there was a need to explain the statement and that the expression itself is incorrect.

Hence, in the post where Amjad figuratively throws acid on my keyboard he did not address the points regarding the definition of Mujmal and Mufasssal according to Abu Hasan. Nor did he address the manner in which Shaikh Rabee' refuted it. And he tried to grasp at straws by using Shaikh Muhammad 'Umar Baazmool's statement when it is in reality evidence upon him which are clear in several of his books.

<sup>2</sup> <http://www.dawahfromyemen.info/pdfs/WakingupAmjad.pdf>,

<http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf>

<sup>3</sup> Even those who he quoted.

### **Clarification is upon the plaintiff.**

Hence, I beg the question, is Amjad Rafeeq calling myself and Abu Fajr Hadaadis because this is the reality or is it because we simply sought to correct him regarding the incorrect definitions of Imaan<sup>4</sup> that he placed in his book. Insha Allah we will leave the reader to judge. However, before they do so we will leave them with the speech of the scholars regarding the *Hadaadis* since the scholars have said:

”الحكم على الشيء فرع عن تصوره“

**Making a ruling upon something is a branch of looking at it properly.**

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<sup>4</sup> Even according to the scholars.

## Who are the Hadaadis?

The word *Hadaadi* (حدادي) is an ascription to someone named Mahmood Hadaad Al Misri. He stayed in the kingdom of Saudi Arabia for a time. And he was a man who did not seek knowledge from any of the scholars but rather he only read some books and did some research therefore his knowledge came incorrectly. And the people were fooled by him because of his humility and behavior to the point that even some of the scholars of the kingdom of Saudi Arabia praised him. Then beliefs and ideologies, which contained within them extremism, began to become apparent.<sup>5</sup>

From this paragraph, which was translated from the speech of Shaikh Muhammad Ibn ‘Abdul ‘Aleem Aali Maadhi shows the following:

- That Mahmood Hadaad was one who did not seek knowledge from the known scholars of Islaam. Rather he was what is called a *Suhufi* (صحفي) meaning one who sought knowledge from books. And as it is known, books have benefit within them, however the errors of the one who seeks knowledge from books would be numerous since he does not have Usool (foundations).
- That he was seemingly righteous. This shows us that we should not be fooled by the appearance of someone but rather we should look at his speech and actions.
- **That the *Madhab* of the *Hadaadis* is centered on ghuluw (الغلو) or extremism.** And this is the foundation of most of the deviant groups that exist nowadays.

Therefore, ghuluw, is a component, if present, destroys the one who possesses it. And the Prophet (صلى الله عليه و سلم) said:

"إياكم و الغلو فإنما أهلك الذين من قبلكم الغلو في الدين"

**Beware of extremism, for verily that which destroyed those before you was extremism in the religion.**

And this extremism, according to the scholars, means going beyond the bounds regarding the station of someone or something. Islam is a religion of wisdom and moderation. It is not a religion that calls toward negligence and it is not a religion where one is required to go beyond the bounds. Rather as Allah has said:

"يريد الله بكم اليسر و لا يريد بكم العسر"

**Allah wants ease for you and he does not want hardship.**

And the Prophet (صلى الله عليه و سلم) said:

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<sup>5</sup> <http://aloloom.net/vb/archive/index.php/t-9582.html>

“يسروا ولا تعسروا”

**Make things easy and do not make things difficult.**

Hence, Islam does not wish to put upon someone that which he is unable to bear. And it is not a religion that places the creation above its station. As the Prophet (صلى الله عليه و سلم) said:

“لا تطروني كما أطرت النصارى ابن مريم فإنما أنا عبد فقولوا عبد الله و رسوله”

**Do not over-praise me like how the Christians did to the son of Mary. For verily I am a servant, therefore say servant of Allah and his Messenger.**

In this Hadeeth the Messenger (صلى الله عليه و سلم) shows us that his followers should not put him beyond his station and upon doing so he clarifies it to the people in order that they do not exaggerate in praise toward him.

However, when one looks around the Muslim world one finds that many of those who ascribe to Islam are extreme regarding the following matters:

- The household of the Messenger (The Shee’ah)
- Jihaad (Jama’ah Ul Jihaad)
- Commanding the good and forbidding the evil (Khawarij & Mu’tazilah)
- Negating human qualities from Allah (Jahmeeyah)
- The righteous (the Sufis)

And other than these groups which have fallen into extremism from one angle or another.

As for the Hadaadis they have fallen into *ghuluw* from two main angles:

- ***Ghuluw* regarding *Tabdee’* (calling others innovators)**
- ***Ghuluw* regarding the issues of *Imaan*.**

And this leads us to the subsequent chapter which relates to some of the foundations of the *Hadaadis*.



## What are the Usool of the Hadaadis?

In this chapter some of the foundations upon which the *Hadaadis* traverse upon will be explained. Some of the aspects of their *Madhab* will not be expounded upon since they are the same as the other innovators.<sup>6</sup> However, this chapter will concentrate on what is unique to the *Hadaadis*.

### 1. Their Ghuluw regarding Tabdee'

*Tabdee'* is a matter that is from *Jarh* (disparagement) and *Ta'deel* (appraisal). It is to pronounce a person of the Sunnah as an innovator after the following conditions have been met:

- The evidences have been clarified to him
- His doubts have been taken away from him

If these two conditions are met and the one who ascribes to the Sunnah still chooses to remain upon his misguidance then *Tabdee'* is performed upon him by the scholars. Hence, this is a matter that is very dangerous because when a person performs *Tabdee'* he is saying that such a person is from the seventy two deviant sects that would enter into the hellfire.

As for the Hadaadis they perform *Tabdee'* recklessly and this is manifested in the following ways as explained by Al 'Allamah Rabee' Ibn Haadi Al Madkhali:

- ❖ They perform Tabdee' on anyone who falls into innovation mistakenly.<sup>7</sup> Shaikh Rabee' further said upon being asked about Shaikh Naasir Ud Deen Al Albaani:

**And after this my brothers not everyone who has fallen into something from innovation is called an innovator.** Not everyone who falls into an innovation is called an innovator this is the way of the Hadadis only. Their principle in innovation is that one does not differentiate between Ibn 'Arabi and between the one who says that actions are a condition of correctness! (For them) there is no difference between the Raafidah and those who say that speech.<sup>8</sup>

In the same article Shaikh Rabee' Ibn Haadi elaborated further on the difference between Ahlus Sunnah and the Hadaadis saying:

**Shaikh Rabee':** The methodology of *Ahlus Sunnah Wal Jama'ah* is that not everyone who falls into an innovation is called an innovator. Ibn Taymeeyah (رحمه الله) said: **"Not everyone who fell into an innovation is called an innovator.** For verily many of the Imams of the Khalaf anf the Salaf **fell into innovations without knowledge.** Whether it is because of a weak Hadeeth they

<sup>6</sup> Such as hatred for the Salafi 'Ulama who have defended and taught this methodology.

<sup>7</sup> <http://aloloom.net/vb/archive/index.php/t-634.html>

<sup>8</sup> <http://musamills.files.wordpress.com/2012/03/shaikh-rabee-regarding-shart-kamaal-and-shart-sihhah.pdf>

used as evidence. Or it was because they had an incorrect understanding regarding evidence from the Qur'an or an evidence from the Sunnah. They understood it incorrectly. Or it can be that they made a weak analogy or something from this.<sup>9</sup>

This is based on the fact that all of the children of Aadam make mistakes. And those Imams who made mistakes such as Ibn Hajar and Imam An Nawawi and other than them from the illustrious Imams are not to be aligned alongside the people of innovation they did not make errors deliberately rather they made errors trying to seek the truth. As the Prophet (صلى الله عليه و سلم) said:

”إذا حكم الحاكم فاجتهد و أصاب فله أجران و إذا أخطأ فله أجر واحد“

**If a judge makes effort to make a ruling and is correct he gets two blessing and if he is incorrect he gets one.**

And one can see this from their books where they tried their best to fulfill their trust upon the *Ummah* by traversing upon the truth when they were capable of doing so.

Hence, as *Ahlus Sunnah*, we say that an error is an error; however those who made the errors are of two types; the one who sought the truth and the one who remained upon his error out of pride and arrogance. **Hence, the former is seen to be a person of *Sunnah* with errors and the latter a blazing innovator.**

The difference is that like the *Takfeeris* who make *Takfeer* recklessly without looking at the conditions and that which prohibits *Takfeer* **the *Hadaadis* make *Tabdee*' recklessly without looking at the conditions and that which prohibits *Tabdee*'**. And upon this foundation the *Hadaadis* have constructed several branches to it:

- **They make *Tabdee*' of the likes of Ibn Hajar and An Nawawi**
- **They make *Tabdee*' of those who do not make *Tabdee*' of those aforementioned.**
- **They see that it is unlawful to ask Allah's mercy for the innovator or the one who falls into innovations.**
- **They make *Tabdee*' of those who seek Allah's forgiveness for the innovators.**<sup>10</sup>

Hence, these are some of the major foundations upon which the *Madhab* of the *Hadaadis* is built upon regarding *Tabdee*'. **In other words, they make *Tabdee*' upon those who do not deserve *Tabdee*' but rather they do it based upon desires.**

Additionally, Faalih and his followers differentiate between *Jarh wa Ta'deel* (disparagement and appraisal) and *Ar Rad 'Ala Mukhaalif* (refutation of a deviant). They say that Jarh is specific to the narrators of Hadeeth and that the people of innovation and desires do not enter into this type

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<sup>9</sup> Ibid

<sup>10</sup> <http://alooloom.net/vb/archive/index.php/t-634.html>

of disparagement.<sup>11</sup> This is indeed strange since the Imams have agreed that one of the reasons for disparagement is innovation. Additionally, the books of the scholars of the past are filled with phrases such as so and so is an innovator, so and so is a Raafidi etc.

## 2. Their *ghuluw* regarding the issues of Imaan:

Imaan according to Ahlus Sunnah Wal Jama'ah consists of statements, actions and beliefs, it increases with obedience and decreases with disobedience. However, Faalih and his followers have made *ghuluw* regarding this issue of Imaan to the point that they have ascribed others to deviant groups when they do not deserve that ascription. **Additionally in many of the issues of Imaan they traversed upon the methodology of the *Khawarij* and the *Mu'tazilah* by making additions where the *Salaf Us Salih* did not make additions.** And their Usool regarding Imaan are four in number:

### ❖ They entered the terminology “*Jins Ul ‘Amal*” in the issues of Imaan and they claim that this is a pillar in the definition of Imaan.

This expression does not have any precedence in the Qur'an the Sunnah and the statements of the Salaf. And Faalih increased upon this saying that the one who does not make *Takfeer* on the one who leaves off “*Jins Ul ‘Amal*” is from the *Murji'ah*.<sup>12</sup> In this issue Faalih Al Harbi is incorrect from three angles:

- **The definition of Imaan according to the Salaf is statements, actions and belief which increases with obedience and decreases with disobedience.** Hence this term has no place in the manner it was defined by the pious predecessors.
- **The definition of *Irjaa* which is to delay actions from *Imaan*** i.e to say that actions are outside of *Imaan*. Therefore, someone who does not make *Takfeer* of a person who does not leave off actions cannot be considered as a *Murji'* since in order for *Irjaa* to be ascribed to someone he has to put actions outside of *Imaan*.
- This would also mean that those who said that those from the *Salaf* who did not make *Takfeer* of the one who left off actions such as the prayer were also *Murji'ah*. And this can never be ascribed to the *Salaf* since they preserved the '*Aqeedah* and fought *Irjaa* from all its angles.

### ❖ Their statement that actions are “*Shart Sihhah*” of *Imaan*.<sup>13</sup>

Rather it is better to say that actions are from *Imaan*. This statement is from the statements of the *Khawarij*. And although some of the 'Ulama use this statement with clarification of its meaning,

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<sup>11</sup> [http://www.rabee.net/show\\_book.aspx?pid=3&bid=257&gid=](http://www.rabee.net/show_book.aspx?pid=3&bid=257&gid=)

<sup>12</sup> [Ibid](#)

<sup>13</sup> [Ibid](#)

**Faalih wants by the usage of this statement to make *Tabdee'* of the one who does not make *Takfeer* of the one who leaves off actions.**

On this note, Shaikh Ibn Baaz was asked whether or not a person who does make *Takfeer* of one who has left off actions is a *Murji'*. And he said: **He is from Ahlus Sunnah.**<sup>14</sup> Hence these tricks from Faalih Al Harbi would only lead to making *Tabdee'* of scholars such as Shaikh Naasir Ud Deen Al Albani and others who do not make *Takfeer* of the one who leaves off actions.

❖ **Their statement that the one who says that Imaan is “*Shart Kamaal*” is automatically a *Murji*.**

This is another one of the tricks of Faalih which returns to the first of the foundations of the *Hadaadis* regarding *Imaan*. Meaning that the one who says that actions “*Shart Kamaal*” **meaning by it that actions are a part of Imaan and that the one who leaves off actions is not a Kaafir is called a *Murji'* according to Faalih and his companions.** And although the usage of “*Shart Kamaal*” in its generality is incorrect and from the expressions of the *Murji'ah Al Fuqaha*<sup>15</sup> the one who uses it cannot automatically be called a *Murji'* especially when there are other evidences which show that those who used this expression, such as Shaikh Naasir Ud Deen Al Albani, believed that actions enter into Imaan.<sup>16 17</sup>

This is why Shaikh Rabee Ibn Haadi Al Madkhali when asked the question:

Is the statement of Albani that actions are a condition of completeness and not a condition of correctness make him from the *Murji'ah*?

**He answered:** We cannot say that he is a *Murji'* because of this speech. **This speech from the Shaikh is criticized and we do not accept it.** We say that actions are a part of Imaan, not a condition in it, and the latter is what Al Haafidh Ibn Hajar said and other than him **and I hope that the Shaikh returns from this (speech) and that the issue is clarified to him.**<sup>18</sup>

In this same Fatwa the Shaikh also clarified the issue of “*Shart Sihhah*” and “*Shart Kamaal*” where he said:

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<sup>14</sup> Ibid.

<sup>15</sup> Ibid

<sup>16</sup> <http://www.dawahfromyemen.info/pdfs/reminder.pdf>

<sup>17</sup> **Comment:** And this is what Amjad Rafeeq did not understand and did an act of oppression by ascribing myself and Abu Fajr to the *Hadaadis*. He does not understand one of the main Usool of Ahlus Sunnah which is that **there is a difference between making a ruling on the person or ascribing a person to something and making a ruling on the statement of a particular individual.** Hence, **by stating that Ibn Hajar's quotation and speech similar to it are from the speech of the *Murji'ah* it does not mean that the one who says it is automatically *Murji'*.** Rather one has to bring together the speech and actions of that particular individual then make a judgment.

<sup>18</sup> <http://www.dawahfromyemen.info/pdfs/shrabeonshartkamal.pdf>

**Actions are a part of Imaan because a condition, as the scholars of Usool and other than them state, is something that is outside the peripheries (of something).** However, when it is part of it is from its peripheries.

Therefore we say: Imaan is statement, action and belief it increases with obedience and decreases with disobedience. The Messenger (salallahu alaihi wa sallam) said: "Imaan is 70 odd categories or 60 odd categories, the best of it is La Ilaha Ill Allah and the lowest of it is to take something harmful from off the street.

And they have also resembled Imaan to a tree. And the meaning is that like the Usool (roots) and the Furoo' (branches) and the likes of this. Therefore it is like a tree. Therefore it is not said that something in the tree is a condition of it and outside of it. Meaning the air and the water but they can be from the conditions of life for the tree. It does not live except without air, the water and the sun. This is not the tree, although what follows from its conditions is that the tree grows and bears and its life remains.

Therefore, this is the difference between a condition and a part. **Therefore, actions are a part of Imaan and not a condition in it.** This is from the mistakes that some of the scholars fell into.<sup>19</sup>

Hence, although Shaikh Rabee' clarified that the statement itself is incorrect and that a "Shart" is something outside the peripheries of something he still did not make *Tabdee'* of Shaikh Al Albani since Shaikh Al Albani established that actions are from *Imaan* however if one does not leave it he is not a Kaafir. And as it is known, Shaikh Suhaimi also criticized the usage of the term "*Shart Kamaal*" while acknowledging that Shaikh Al Albani is from *Ahlus Sunnah*.<sup>20</sup>

❖ **Stating that one must add to the definition of Imaan; and it decreases and decreases until nothing remains from it.**<sup>21</sup>

This addition is an addition that the Salaf never made obligatory upon anyone. Al Imaam Al Barbahari said: **Whoever says that Imaan is statements and actions and that it increases and decreases has left off *Irjaa*,** the first of it and the last of it. For this reason it is a must to hold onto the definitions of the Salaf and to not add that which we wish to add since the Prophet ( صلى الله عليه وسلم ) said:

"هَلِكِ الْمُتَنَطِعُونَ"

**The ones who are extreme are destroyed.**

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<sup>19</sup> Ibid

<sup>20</sup> <http://www.dawahfromyemen.info/pdfs/reminder.pdf>

<sup>21</sup> [http://www.rabee.net/show\\_book.aspx?pid=3&bid=257&gid=](http://www.rabee.net/show_book.aspx?pid=3&bid=257&gid=)

From this foundation of the *Hadaadis* it can lead to a Muslim making *Takfeer* of another Muslim because of his many sins whether major or minor. And this is without doubt similar to the *Madhab* of the *Khawarij* who say that *Imaan* is taken away from those who do major sins.

❖ **Their statement that the one who says that *Imaan* is the foundation and the actions are the branches is a *Murji*'.** <sup>22</sup>

This is with the fact that much of the *Salaf* have made such a statement. Therefore, stating that the one who said the aforementioned is a *Murji*' is incorrect. And from it is that Faalih did not know exactly what he was saying. Because some of the 'Ulama mentioned that *Imaan* is like a tree. And that it has its roots (foundation) and its branches and one cannot imagine the branches being separate from the tree. **Hence, if one is saying that *Imaan* is the foundation and the actions are the branches he is not separating actions from *Imaan* but rather he is saying that actions are from *Imaan*.**

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<sup>22</sup> [http://www.rabee.net/show\\_book.aspx?pid=3&bid=200&gid=](http://www.rabee.net/show_book.aspx?pid=3&bid=200&gid=)

## Conclusion

All praise is due to Allah who has aided and helped his creation and has given them the favour of guidance to his way. I ask Allah ta'ala to bless those who read this and that those who read it benefit much from it. Insha Allah, **I hope that from this that we can hold our tongues from making accusations without any evidences since from the diseases of the tongue is to say about one's Muslim brother or sister that which is untrue.**

I remind myself and all that read this to have sincerity to Allah ta'ala and to know that all of us will return to Allah barefooted, naked and uncircumcised. And that will be the day when there is no shade except the shade of Allah's throne. May Allah help us and rescue us from the torment of that day.

And I would like to advise brother Amjad Rafeeq about the Hadeeth where the Messenger ( صلى الله عليه و سلم ) said:

**"أكمل المؤمنين إيماناً أحسنهم خلقاً"**

**The most complete of believers in Imaan is the best of them in manners.**

And to know that the student of knowledge must adorn himself with lofty manners at all times. And even if you have points that are contrary to what has been written by who you consider your adversaries there is no need to call others names and ascribe to Muslims that which they are free from. Rather, it is incumbent to make your points with evidences and to call with wisdom and good teaching. And just as a reminder **I will post the treaty which you and others signed in front of Shaikh Muhammad Ibn Haadi Al Madkhali** with Allah as a witness;

### **In the Name of Allah Most Gracious Most Merciful**

All Praise is for Allah Lord of the Worlds, and may honour and peace be upon the Noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his Family and Companions.<sup>1</sup>

The respected brothers at Salafi Publications in the city of Birmingham, Britain, visited me and we discussed a number of matters concerning the Salafi Da'wah in general, and its affairs in the West in particular. What I discussed with them in this regard was also discussed, or some of it was discussed, with them by other sheikhs. Based on this advice and discussion with the brothers, namely:<sup>1</sup>

Brother Abu Khadeejah Abd Al-Wahid

Brother Hasan Al-Somali

Brother Bilal Abu Hakeem

I say, (based on the advice given) the following matters were agreed upon:<sup>1</sup>

- 1) Fighting extremism (Al-Ghuluw) in all its forms, **whether in the form of extremism for personalities or others like da'wah institutions**, and that matters must be weighed according to the Islamic legal scales.<sup>1</sup>
- 2) Concerning teaching and lecturing, we say: **It is not permitted for anyone to put themselves forward to teach and deliver lectures until they become qualified in their knowledge and until the required legitimate authorization is issued to them**, either from Islamic universities or known sheikhs under whom they have studied and become qualified in Islamic sciences.<sup>1</sup>
- 3) Concerning edicts and rulings (fatwa): **The brothers are not permitted to issue rulings to people because they are not from the qualified people of fatwa**. It is upon them to refer the fatwa to the scholars amongst the sheikhs so that they can give them verdicts and then the brothers can circulate these fatawa or send them to the people concerned if the fatwa is private.<sup>1</sup>
- 4) Concerning the translation of lessons, books or lectures: **It is upon them to maintain precision, honesty and responsibility in this regard**.<sup>1</sup>
- 5) The brothers are not considered teachers who (themselves) are fulfilling the duty of education when they read the books of the scholars in which the latter have explained some (religious) texts; **rather they are only conveying and translating the words of the scholars in explanation of these books**.<sup>1</sup>
- 6) Concerning what brother Bilal Abu Hakeem wrote on the topic of Al-Jarh wa Al-Ta'deel and which was circulated on the Salafi Talk website, It has been made clear to him that what he wrote was a clear error and in contradiction to what the hadith scholars, who are the real 'People of Al-Jarh wa Al-Ta'deel', are upon; not as the claimants and foreigners to this noble science say. When this became clear to him he admitted his error in this regard – Allah reward him well – and this is the duty of all of us when our mistakes become clear to us. Thereafter he was made to understand that he must clarify his mistake and circulate his retraction.<sup>1</sup>



- 7) Concerning being gentle with people when giving da'wah and teaching: **It is upon the brothers to adhere to this way because 'gentleness is not placed in anything except that it beautifies it and gentleness is not removed from anything except that it spoils it'** as the Messenger – sall Allahu 'alaihi wa sallam – said in the authentic narration.<sup>1</sup>
- 8) Concerning the issue of boycotting and abandoning others (Al-Hajr) **It is incumbent to refer to the scholars on this issue and to present any issues of this nature to them;** they then will give the ruling as regards who deserves to be boycotted and who does not.<sup>1</sup>
- 9) Concerning cooperation with their Salafi brothers: **We instruct (the brothers at Salafi Publications) to cooperate with them. I have told them to do this on numerous occasions in a number of our meetings;** it is upon the brothers to follow their words with actions 'for indeed a person's actions confirm his words or refute them.<sup>1</sup>'
- 10) **In closing, we advise them with Allah's instruction to us all, as it was His instruction to those who came before us, that being: the instruction to fear Allah jalla wa 'azz, and to be conscious of Him privately and publicly, outwardly and inwardly. We say to them, "Know that Allah comes between a man and his heart", and no subtlety is hidden from Him, glorified be He.**<sup>1</sup>

One of the clearest signs of this consciousness of Allah and fearing him is that **their call to the people should be sincerely and purely for Allah jalla wa 'allaa, its goal being to guide people to the truth – not to themselves. So their goal should not be to dominate others or to gain leadership over them,** as was stated by Shaykh Al-Islam Muhaamd b. Abd Al-Wahhab – Allah have mercy on him – in commentary of the statement of Allah Most High, "I call to Allah upon knowledge and insight." Shaykh Al-Islam Ibn Abd Al-Wahhab said, "This verse points out that a person should maintain ikhlas (sincerity and purity of intention), for although many people involve themselves in da'wah, they only do so calling to themselves," or words to that effect.<sup>1</sup>

May Allah honour and send peace and blessings upon His most devout worshipper and Messenger, our Prophet Muhammad, and upon his Family and Companions and all those who follow them be\_ihsan , wa al hamdulillah Rabi al a'alameen. 1

Written by: Muhammad b. Hadi Al-Madkhali

29 / 2 / 1426

Signatories:

Abu Khadeejah Abd Al-Wahid

Abu Talhah Dawood Burbank (rahimahullah)

**Amjad Rafiq**

Yusuf Bowers

Abu Hakeem Bilal Davis

Hasan Somali

(Salafi Publications stamp)<sup>23</sup>

I ask the question, have you adhered to that advice or have you gone contradictory to it? I will leave that for the brothers who signed this treaty to answer that insha allah.

May Allah bring us to what he loves and it pleased with.

و صلى الله على نبينا محمد و على اله و صحبه و سلم

Written by: Musa Millington

21/03/2012

Time: 9:31 p.m

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<sup>23</sup> <http://aloloom.net/vb/showthread.php?t=11902&p=51050#post51050>

Glossary:

*Hadaadi*: Follower of Mahmood Hadaad.

*Khawarij*: Those who make *Takfeer* based upon major sins.

*Murji'* and *Murji'ah*: Those who take actions out of *Imaan*

*Mu'tazilah*: Followers of Waasil Ibn 'Ataa. Those who say that the major sinner is between *Imaan* and disbelief in this world and in the hereafter is a disbeliever. Likewise they believe that the Qur'an is created.

*Takfeer*: To call someone Kaafir (disbeliever).

*Tabdee'*: To call someone an innovator.